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The New Man

AND THE

Science of
Universal
Harmony

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— BY —

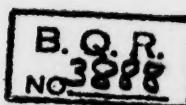
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THE NEW MAN
AND THE
SCIENCE OF UNIVERSAL HARMONY.

BY ALBERT RATEL DE ROSTAING.

The world is beginning to find fault with itself to such a degree that the Unity of Faith is more remote than ever, and hence peace is dangerously compromised even so far as in the home of man.

The whole sum of human thought, computed in centuries, has toiled and pondered, spoken and written upon researches having for an aim the solution of the mysteries of life and the hereafter without ultimate success, so far as it appears.

This solution has been sought after by ancient prophets more particularly; prophets who have occupied themselves with futurity, whilst it is amongst the later ones, among scientists, that we find the most numerous students of these problems, and whose principal aim, as a whole, has rather been antagonistic to the former one's direction, but, of course, for the purposes of progress.

However true or false such a process has been in view of Universal Harmony, may be inferred from this, which has for its aim and basis the Unity of God proven

by science and established by the undeniable man- body
entity.

Before entering upon the elaboration of a most ex- the
cruciatingly difficult, and a universally embracing sub- all.
ject, it is requisite that every WORTHY, contributing to in th
its proofs, may have his due acknowledgment, quoted or plish
not, for, such a contribution, unconscious as it may be the p
relatively to the important conception of the whole and Bu
its original order and scope, is yet of the greatest the a
value individually, and indispensable for its thorough and enou
reliable understanding.

In fact, the reader may just as well know right now of the
that an encyclopedia or a library is required for he Harr
who should wish to verify — for reference ; inas- W
much as every science and every art, and for that matter auth
every possible human conception, may well be required will
or find a suitable place in this stupendous theory, to unless
which it will be next to impossible in rendering full know
justice, even with the most important help of the dis- the p
tinguished memories and knowledge and intelligence of libra
the courageous readers, without either of them. Indeed, requi
ages may possibly come and pass over it without attain- already
ing the end of the accomplishments of its results, but this e
the principle will be immutable, and is entirely original, this a
though based upon elements of the remotest antiquity, auth
and withal, most interesting to the sincere humanita
rian.

The instinctive aim of the latter, on the Saturday of Being
the civilized world's millenniums, is to sum up the great the B
week's labors. But none, so far, has had that universality His e
of experience, which the author's own training suggests order
as necessary for the mind to grapple with such an em- after

undeniable man- boidment, and therefore could not undertake that great computation of human toil in a manner to relate such to the proving of God ; the beginning and the end of all. Perhaps the consideration of a widespread inhabitability in the human whole to grasp the spirit of it, if accomplished, has been another reason for this diffidence on the philosopher's part.

But, notwithstanding its yet imperfect condition, it is the author's belief that the human mind is now far enough developed in knowledge, that its comprehension is sufficient, to allow at least of an abridged delineation of this unity of faith entitled, "The Science of Universal Harmony."

We repeat it, the usual concision and reference to authorship or to facts implied as proofs to our theory, will be amiss in this work, and unprovided for unless the reader is proficient in ready intelligence and knowledge to reason, develop and recall facts relative to the propositions herein offered ; unless a cyclopedia or library is at hand. For, the number of quotations implied require such. Indeed, and for the better clearness of the already most difficult elucidation in its essence proper, this exposition must be but an alphabet of truth ; yet this alphabet is sufficiently broad for the ability of this author to command and for the reader to embrace in one reading.

That it is innate in man to believe in a Superior Being as the basic principle of all things (even without the Book), and that a scientifically irrefutable proof of His existence, as well as the knowledge of an impeccable order in His conception by men are desired and sought after since the beginning of civilization, is indisputable

and gratifying. That such an irrefutability of con-
dition does not exist, to the confusion of so-called infi-
nites, is obvious, and cannot be denied, especially
when this work—out—of—works has been perused
compared with the existing and most advanced religio-
and scientific conceptions on the Unity of God and
that of His religion.

In fact, the divisions existing between beliefs, science
and men, is a universal as well as our personal reason
for such an endeavor as this, and it is our hope that
least those whose achievements are related to this work
in principle, and in a manner to furnish proof of it, and
that may receive by it a unity of purpose, whether quo-
directly or not, will join with us in the great and ine-
able struggle to ensue.

CHAPTER II.

UNITY VS. DIVISION?

FROM THE FINITE TO THE INFINITE.

THE BIBLE—THEOLOGY—SCIENCES.

What is the Bible?—A book sacred to the orthodox because it is the basis of his belief; and it is sacred because it purports to relate, *in print*, facts which God and man have enunciated in WORDS. Mark this in its

To others, it is sacred because of its historical value and its surface appearance of consequence and logic. And To others still, it is sacred because of its extraordinary

refutability of con-
on of so-called infi-
tisfaction of ador-
be denied, especi-
has been perused
ost advanced religi-
e Unity of God

ginings (as recorded). To scientists of proof-loving
pensities, though subject to error, it is yet sacred,
ause of its primordialism and antiquity, as well as for
intrinsic value as a subject of deep study and refer-
ee in many respects.

To the author it is nothing but the matter of which it
made and for the labor there has been around it.

It is nothing else because, although it offers things
ich are most true (as proven so) and most interesting
study, yet the God and the men reported in it have
nsmitted in posterities, in man's brain, the spirit of
wrath more perfectly, more fecunditively, more truly
id living than ever book could do. That through man
ould man progress and adore God and observe His
uth, His laws from generation to generation without
e book, and better so. We shall endeavor to prove
at, if our meaning is not already impressed upon the
ader's mind.

In point, the book is a drawback to education and
doration, because the book keeps us in the past while
present flits from our grasp. The book specialises
owledge, whilst man's mind is created to embrace all
the gradual process of days, years, centuries and
millenniums.

That God who gave us inspiration with our initial
ife for all ages, has created man so perfect that no one
ing, be it in book form, could teach man what spirit
e unwittingly trusted to it and which spirit it sullied
in its charnel of cristalisation. If it has its place it should
not be such a preponderance.

And, if it was not for the habit and the error of men
wards the book, error which has dwarfed our mind to

the extent of the greatest prejudice on earth, although considered otherwise, as against the word, the living word of speech, this theory would be impressed on hearer by an oration ; and then we could thoroughly convey the truth as we know it, feel it and love it !

(But how could we begin now to organise, that which should have been done since six thousand years, such orations to last continuously for a year or so with assiduous initial hearers ?)

THE BOOK IS NOTHING, BECAUSE OUR BRAIN IS THE SACRED BOOK OF GOD!

But, what sentence can we take in the Bible to exemplify our meaning, by showing how it has been perpetuated in man ?

Let us take that sentence which implies the most of inspiration, and that one is related in Genesis, chap. i vv. 26 and following. It is one of God's own and personal inspirations, saying to Himself :

" Let us make man to Our Image and Resemblance."

CHAPTER III.

1st. What reference to such an intimate thought of God could have been made, except by God's word through the brain of the man who wrote it ? None ! that is self evident. So then if God chooseth His Word to convey and our brain to receive the impression, why not

on earth, although we follow a God-given example and convey our thought to the brain by the word? Why do otherwise if not for the love of the sin and death which it inflicts?

We mean it, no book should have replaced man's memory, and from the beginning man should have organised, that which ought to bear on himself the effect of an undoubted inspiration he must have had at the time,—that is: the necessity of using his word and his brain as the transmitter of History.

We mean that orators should be ! .not books, and that the oratorical art should be the first and greatest concern of all men who would seek God, The Living Word and the Principle of all good,—physical and spiritual.

We mean that through such the brain of man would have been strong enough, broad enough and bright enough to have received, contained and developed all that intelligence which is now the privilege of books, to the shame of man.

We mean that we should be giants, and that we are dwarfs.

We should then have been allowed to taste of the fruit picked from the tree of life much before the sixth millennium.

But why the continuity of such a state of things as at present? Can we not sever from this slavery to a thing, and recall our former dignity?

Yes, for it is within ourselves the power of reforming to the initial perfection of our resemblance to God.

And in love is the key to the truth, to the gorgeous palace of Universal Harmony.

Man still possesses love!

CHAPTER IV.

MAN.

What is man?—A living being made to the image and resemblance of God. (Bible tradition.)

A composite of matter with a form gradually progressive from inferiorities. (Materialism.)

A soul immortal imprisoned in a body made of dust which annihilates. (Spiritualism.)

A body of superior mechanism, affinities, purpose and power, which is infinite spiritually and physically,—only transforming materially into earth. (Sciences.)

Which definition is true?

If man is only matter, and comes from matter; if matter immortal, is matter all powerful, is matter creative? If it is all powerful, would the very word specify control it as it does through man and within our very mouth? If it is immortal, would it divide against itself as in death? If it is creative, would it create belief so abstract to itself: the belief in a God immortal and the Creator; (as earth's best and most powerful called issuance, or children, hold as their own belief.) Such questions may be and are applied to God as we believe, but it remains to be seen if God can be proven, by the infinite harmony of the whole, as an all powerful God, better and more practically so than matter as a God in itself. That is our theory.

What is matter, after all? a visible, palpable and fecunditive body, receiving the power of action, its life, from the exterior as from its interior. When then comes this exterior power? has it been found?

IV.

IV.
on the sun ! And that of the sun ? From another, and
on. Why, it is a mystery, that initial power, and thus,
materialist is relegated with the enemies he
tends to annihilate on this same ground of mys-
made to the image & similitude of God. (Atheism.) It is admitted that the whole of beings of earth,
earth itself is called nature, and that nature is a
of life ; but when we compare the proofs of the initial
and those of the initial life of matter, we are im-
ased by the abundance in favor of the former as
against the latter as concepitive of Godly attribute, as
further appear through the relative positions set for
m, affinities, properties, &c., in this elaboration of truth for our mind to conceive.
tually and physically in the world. (Sciences.) In fact the indefiniteness of the materialist's definitions
of matter as regards the initial life is only conducive to
error, as, if we should believe them, we would be forced
to eliminate the whole of that civilisation we have
the very word received from spiritual sources. And, if it contends
and within our view that what we called spiritual was really material, then,
would it divide again though affecting us daily, and we living on its very
life, would it create, matter has allowed the shame of six thousand years
of error in a God infinite, untruth to exist. It cannot then convey truth ? If
and most powerful materialists think not definitions necessary between spirit
as their own belief, matter, or do not accept this definition, then why
applied to God as we reject all definition and let all these words be written
can be proven, by the same ; no—reject all words and forms which are
in all powerful Definitions ; stop the motion of planets—motion is a defin-
in matter as a Gleam ; destroy their substance and their variety which is
visible, palpable which would be chaos. Ah ! Sound, mysterious and
power of action, explained, but proven ; sound shakes you to your depths
interior. What ! The very word you utter belies you materialist.
has it been found. We discuss not the atheist's view. Atheism cannot exist,

for, if the atheist denies the absolute superiority of spiritual God over him, he must accept the undeniability of the superiority of matter, which, under the shape of earth, forces him to rotate with it, and feed with it and be buried in it as well as breathe in and upon it ; hence he MUST at least be a materialist...or insane.

Definitions are indispensable for intelligence. Now, and in answer to the spiritualist's conception of man as a soul enclosed in a despicable garb ; we shall refute him further than by saying that God did not Himself despise matter, since He chose it as a suitable thing to form the image of Himself with, and besides, enclose our soul and life within it. In fact, matter is nothing more proximate than the expression of His will. Moreover, the spiritualist's contention that the dust of the body annihilates is easily refuted by irrefutable sciences which find life in our very body parts of man after what is called death, and disprove that matter, as a whole, has a life of its own. Indeed, how can not earth a proportionate motion to its size, an intertive chemical action as we have, and an exterior one, for the matter ? Has it not its own voice, its own powers, does it not labor as we do ? Its beauty, the regular order of revolution and circulation, its laws of life, its circulation of molten metal and water—its life-blood, which all may transform the spiritualist's disdain and calumny but yet must not be implied to sustain the materialist's exclusive contention when this book has been understood.

In fine, it is between the tradition's conception of man and that of the rational general scientific one that we may best discover the truth upon man, which may satisfy thoroughly our innate intuition or self-consciousness.

olute superiority we must discard entirely the specious absolutism based upon parts of the absolute whole of creation, and seek after the shape of each the absolute only as existing in God and the whole d with it and be bound in creation, as a Unity.
; hence he MUST

CHAPTER V.

DEFINITION OF MAN IN RELATION TO GOD.

All sciences could be referred to as proof of our able thing to form theory ; but as we cannot embrace all of them, to make des, enclose our so point clear for immediate comprehension (in a neces nothing more provy continuous reading of one sitting), we shall rest oreover, the spirit upon physiology and astronomy as the two extreme prac body annihilates is al sciences in the comparison of which we shall dis find life in our vcover the basis of our theory of theology ; and, further, d death, and disco may we be allowed to treat such on general lines, relying its own. Indeed, upon the reader's own references to authors, upon rela to its size, an intertive proofs, to verify our advances, and upon his con exterior one, for t structive intellect to analyse the logic of our inferences, its own powers, de astounding as they may appear.

CHAPTER VI.

MICROSCOPIC PHYSIOLOGY.

We shall proceed with what is immediately contiguous to our purpose in physiology, leaving the rest of it for s conception of man another work on the subject of details and for further entific one that v developments.

Now, and in regard to the traditional expression of man by which we shall begin (Genesis, chap. 1, vv. 26

and following), it is necessary to the satisfaction of the orthodox that its definition is clearly established, and that its absolute spiritual exclusivism be thoroughly analysed and adjusted to our conception, and then be justified with it to a relative extent. The spiritualistic orthodox's conception that the soul of man only, is made in the image and resemblance of God, is not countenanced by the Bible, nor can it be by whatever secret tradition the Church may possess.

What does Genesis report on the eve of man's creation? Genesis reports, v. 26:—

God saith: "Let us make man to our image and resemblance"; and in the following verses, after having made the delineation of man's future dominion, God proceeds, as recorded, to create man out of the dust of the earth in a form, upon which, to complete His work, He gave an inspiration of life, a soul. Now, He calleth that composite, *body and soul*, Man! Therefore, God did not intend that only the soul or only the body should be to His image and resemblance, but both, which in union, constitute man; and that because, calling such a union man, He said "let us make *man* to our image and resemblance."

It is then our purpose to see how such may be the case, and proving it by science and the true meaning of tradition they all can be reinforced and defined conclusively; and as man is composed of spirit and matter, seeing how God can be logically in possession of both, as every body, and thereby dispel this antagonism existing in our mind between spirit and matter, universally.

Let us proceed to define both this relation of man to God, and solve incidentally the case of the book *vs.* the mind as a recorder of truth.

the satisfaction of this respect to physiology, the title of this chapter, that
early established, amrs proof to this, it will suffice to take that which is
sivism be thoroughst alive in man on which it treats. And what is
ption, and then be just alive in man according to physiology?

The spiritualistic ortho The brain and the blood, or the nervous and sanguine
man only, is made items. What is the brain? Crowning the tree of life,
, is not countenance nervous substance composed of lobes and cells to
tever secret traditional ideas are born, says the psychologist.

What is the blood? A number—millions of globules
the eve of man's creation different sizes and consistencies, containing matter,
uses, air, light, heat and beings which the microscope
an to our image any yeas as living, intelligent and fecunditive within us ;
g verses, after havind that the whole of said globules has a general and
ture dominion, Gorgular circulation amidst the general action of which it
an out of the dust & safe to contend, as a natural sequence, each globule
complete His work must have a special and even regular revolution on
oul, Now, He calleth.

an ! Therefore, Go Now, these globules enlarge in time, and so do the
only the body shoulbeings upon their surface (between their substance and
, but both, which the air surrounding them to prevent friction between
cause, calling such them, such air being taken in our lungs).

an to our image and These beings therefore thrive logically and naturally
in the center of life, our blood, and that other condition
w such may be the life, the surface of globes or discs (as do men on earth
the true meaning or example, viz., between a surface of substance and an
and defined concludtmosphere). In other words, they live on each globule,
spirit and matter, se which globule is the more or less substantial and
ession of both, as developed that the quality and quantity of food is more
agonism existing imperfect and varied when absorbed by the body contain-
, universally. among them ; which food, meteor-like, goes to feed them,
s relation of man to the kin of earth, in form, action, consistency and
e of the book vs. the attributes of life and beings). Of course it is to be pre-

sumed, on scientific basis, that the more varied and extended in the earth's produce the food of man will be, the more perfectly will the globule of blood, fed by microbes living on them, resemble man living on the earth : beings which are made to our image and resemblance within us, and are intended to become like themselves ; as we are made to the image of God, as intended, as Christ was, sooner or later to become sons of God ; if chosen so to be. But it is especially under the chapter following, that the reader will be able to see this relation of globes and beings.

CHAPTER VII.

ASTRONOMY.

What we discover in Astronomy that is of immediate utility to us for comparison with physiology (in the part of it that we take) is all about the form and consistency of the planets, their individual motion and general circulation, levity and gravity ; moreover, that which pertains to their surroundings and attributes as, light, heat, air, gases, electrical or magnetic currents, the possibility of life at their surface as on that of the earth.

The center of life for us is the surface of a sphere and an atmosphere which surrounds it, and the knowledge of that as a condition can be applied logically to all the planets in the heavens as to all globules in our blood.

In fact, the two extreme physical sciences, Physiology and Astronomy (the first most compact, the other most abstract) bear, on mathematical grounds, so close a

the more varied creation (with, however, a wide scope for proportion), that we do not hesitate in establishing them as the food of man will be), that we do not hesitate in establishing them as the rule of blood, fed by basis of proof to our inspiration on the Unity of God, the more perfectly filled the resemblance man living

our image and resemblance intended to become man

SCIENCE OF UNIVERSAL HARMONY.

the image of God, at that the author's habit of considering things, of a later or earlier to become social nature through his senses only, has been. But it is especially on the dawn of this spiritual conception; and at the reader will be the reader may receive the same impression, is but

ings.
VII.
nural; but it is the moment, or never, to say that we are trodding on supernatural grounds when we seek to prove how matter is not an antagonist or a despicable entity, but rather a part, and that the body of God to is Divine Spirit. Yet, our first surprise overcome, and

the prejudice of our senses that causes it to come unto that is of immediate, subdued by a real will to find the truth, then it is physiology (in the past) conveyed to us in the very heart, in the very soul of our form and consistence, and in a manner to prove its very depth, its on and general circumference, infinite scope and its otherwise divine thoroughness; that which pertains all of which is based on the undeniable presence of es as, light, heat, air, soul and body.

nts, the possibility. In fact, now that we possess this conception of God as e earth.

Divine Spirit within the Divine body of the infinite face of a sphere and heavens, we should be disposed to think that any denial and the knowledge of God as such would simply be denying the very word plied logically to a God (in Genesis, c. 1, v. 26), or misconstruing His obules in our blood, meaning and denying our own spirituality in life because sciences, Physiology, our material envelope.

pact, the other most It is right to remark here that the conception of God, grounds, so close over universal nor universally proven, has either been

entirely, or more or less, spiritual or material, at amongst most beliefs of any permanency and popularity in the world, and that the sincere scientist has therefore (although imbued by experience with the very spirit of harmony) been at a loss to adjust those extreme views with his own knowledge of creation so far as it goes, hence the divisions or differences of conceptions of God.

Of course, what is nature if God is only a spirit? Otherwise, with the materialist : what is the Spiritual nature of God?

This sort of absolutism extenuates itself by creating its own antagonism. It is the evident outcome of beings divided against themselves, within themselves, individually or collectively. It is not Christian, because Christ said "I am the son of man," (material man, yet his body, though material, is considered immortal in a precise sense). "I am the Son of God," and so on, was both, but none ever knew, no religion ever elaborated, on humanly satisfactory lines of proof, how could it be so.

That is logically done in this theory of theology, we sincerely believe.

Indeed, if the body of Christ, was made material to the image of man, yet could be immortalised and transformed, why, matter can be immortalised by the all-powerful will of God? and why should that Omnipotent power be limited even to earth? There is no reason why God, and in due respect to His unlimited power, does not spiritualise the whole universe of globes in the heavens. It is our belief that such is the case since the beginning, and the only extreme to which our absolutism goes, is that of the sciences which bear proof to it. And, unless

tual or material, at this is absolutely insane with his absolutism, he must permanency and popularity, and despise fettering God with the unexplained re scientist has thereof infinite matter, even by the aid of the most ce with the very spirit or arbitrary, inhuman, unnatural and inconsistent just those extreme vileness. The very fact of making God ununder- ation so far as it is possible by humanity, should be considered as a con- es of conceptions of God to exclude Him from the spiritual space that is od is only a spirit ? ed by the human thought where He is missed, what is the Spir be that a void.

uates itself by crea our aim is not to employ energy in criticism. leave the natural trans formation of ruins take evident outcome of br in its time. We are differently engaged, and that thin themselves, in either in defining a place and purpose, or reason, for not Christian, because conceptions man has had, has and may have on n," (material man, and His religion, and establish them as parts in the s considered immortality of the Unity in both, our God and in Religion, Son of God," and so Universal Harmony and in adoration.

no religion ever else that purpose, what then do we find, between phy- lines of proof, how ology and astronomy, which will solve the tedious and drawn problem of human conflict (for future happy- theory of theology,) on God's score ? Worlds.....worlds within us, ides surrounding us ; all to the greater glory than has made material to the Most High, most magnificent and most Pro- alised and transformous and Love Bearing Creator of Immensity : The d by the all-power of all Laws and the Body of all the worlds upon at Omnipotent power of which we live as born to His image and resem- is no reason why Grace ! Yes, just so, and it is true, we are born to His ited power, does image and resemblance, and we live within Him, upon globes in the heaven, immense globule of His divine blood, of His Life-sub- se since the beginnince—the earth. Yes, to His image and resemblance, our absolutism goes so do we have within ourselves an image and re- proof to it. And, unlance over which we are gods. And so do we

have worlds within us, and so do we receive in a
dise our brain, the vital principle, the relative so
the image of us within us, which *anima* constitutes
innate thought, and so do we have sons of beings
die not within us, but that survive to their relat
godly end—manhood !

Moreover, we have within us suns and planets
give light and heat, and entertain life (strike thy
head, man, and see for thyself), and we feel that we
worlds, like unto God, who live and thrive and
in us, and we care not for them, and yet we, micro
God, hope from Him, and we care not for those
infinitesimal beings made and living to our image and
semblance within us, who may pray to us to be virtuous
to be wise, to be good towards them, through what
call instincts. And we pray to God for health, for
for happiness? but, verily, I say unto you, that you
have from God but what you give to your own image
within you, through the globule which you feed,
through his *anima* which you control, in the form of
health and a sound mind for their paradise,
EARTHLY PARADISE EDEN ; and so be you doo

Even a comparison of our inferiority to God can
made by stating that, we are in form, consistency, act
and development, intellect and power, relatively to God
what our image-microbe, within us, is relatively to
itselfs.

Now, why does our *instinct* lead us to look on in Heaven
for Heaven? Because our image-microbe's vital animal
on the demise of its body on its earth, our globule in
blood, creates that current upward from our body to
our brain. That current is felt in the moment of los

do we receive in a rapt in the moment of great thoughts of adoration !
 ple, the relative so other trend of thought ; why do we see, study and
 ch *anima* constitute understand and feel an affinity and intimacy with most
 have sons of beings, as in immensity, with things of earth and the stars
 rvice to their relate the heavens ? Because we have an index of them
 s suns and planets, all the particulars of these stars and things in em-
 ain life (strike thy m.
 and we feel that we The laws of God are written within us !
 e and thrive and Do you not see those embryo stars and their spark-
 and yet we, microb g light when you suddenly happen to knock your
 care not for those head, even eyes closed ?

CHAPTER VIII.

INSPIRATION.

unto you, that you What is inspiration ? Inspiration is simply the libera-
 iive to your own in (from the brain-cells where they accumulated) of these
 e which you feed, uis anima of our microbe-images which have left their
 ntrol, in the form of ody on each perfect globule upon which they have
 or their paradise, ed within the circulation of what whole we call our
 N ; and so be you do od ; and in that brain, their heaven, to which they
 eriority to God can in, they remain a time to be perfected by exterior
 rm, consistency, ac pressions.
 power, relatively to G us, is relatively to o

CHAPTER IX.

ad us to look on it Have you, in the paradisiac cells of your brain, well
 -microbe's vital animed and perfectted *animas* of your image-microbes the
 s earth, our globulent kind, quality and quantity sufficient to thoroughly
 ard from our body nprehend this truth of all truths, this one undivided
 n the moment of lo undeniable truth ? Has your mind thus strength,

will and thought to seek further, learn, believe and
alise the difference between the world, ended as su
and the immortal period of man's godliness ? Then
death no more ! When your body severs from y
soul, it lives still in the earth, God's blood, which parta
of God's life, your soul goes to the HEAVEN-BRA
of GOD !

CHAPTER X.

You will now conceive the God you adore, and kn
what inspiration is ; and ,if you, have led a sob
virtuous, intelligent and healthy life, so has yo
microbe-image within you ; and then, your brain is mo
sensitive, more powerful, and thereby do you rece
your due retribution, which is God's blessing given w
the initial laws of life, in Adam, for all time.

Learned men talk about natural selection, that is O
as a basis.

People wish to know God ! why you live upon one.
His godly blood globules, and the light of the othe
above enlighten you in their infinite splendor.

The world craved for an altar, immortal christendo
transfigured and resurrected

Thou new Man-God, fall on thy knees before woman
the altar of thy physical offering of thy image to God
love.

"God is love."

Love is the key to universal harmony, which mu
begin at home. Offer the best of thy being, and the gra
of spiritual life is given to thy child as thy retribution
life is the best and only gift of God's spirit to ma
Hence make not and allow not life to be made mise

, learn, believe and it is God's best gift and grace to man. Let the altar
the world, ended as superlatively decay, it is dead.
's godliness ? Then ! woman ! let thy mouth present thy gracious word-
body severs from y
's blood, which parta
the HEAVEN-BRA

CHAPTER XI.

X. people talk of conscience.....Do all in thy power to
life better than things as a gift of God. Love
man better than gold, believe in God more than in
one as a power of human lien ; and your conscience
be at rest and happy if you have the knowledge of
conception of God, and its practical realisation
stantly in mind.

CHAPTER XII.

al selection, that is Oh ! earth ! that thy offering to man be blessed by the
informing and perfecting hand of that artist of artists,
you live upon one woman, thy priestess towards man.

CHAPTER XIII.

immortal christendom Oh ! living thing ! that thy offering be blessed and grati-
knees before woman by the power of man thy minister, and thy path
of thy image to Godwards life, and immortality ; thy altar.

CHAPTER XIV.

harmony, which mu
y being, and the gra
dd as thy retribution
God's spirit to ma
e to be made mise
Oh ! man ! surround with the glory of things and thy
hands' works ; thy wife, thy altar !
Be powerful, be thought-bound ; thou art indeed an
image and resemblance of God !

CHAPTER XV.

Oh ! woman ! what rites are in thy talent in the arts, the earth's offering to man ! What power see in thy precious goods, what happy children, enjoyment in thy peaceful home by those rites, adoration !

Oh ! thou God-made and living altar of love !
Thou two be, with thy child, a trinity in One.
Even as God is a trinity in One :—spermatozoa
Man—God.

CHAPTER XVI.

IN RESUMING, THE AUTHOR'S FORM OF THEOLOGY
ANALYSED THUS.

Viz. : 1st. A—The spermatozoid is the most intelligent, is the one placed in better life circumstances and the best constituted of the microbes in and among man, and is made, in embryo, to the image and resemblance of man, living in similar circumstances to those of man, i.e., on the surface of an embryo earth globule of man's blood, which globule is nearer in form of the earth, as it is best fed by it through its organs.

B. The spermatozoid which lives on the surface of it contains a vital principle, which, on its demise within man, if not chosen for reproduction, goes to the brain of man.

C. Which brain can be considered its relative place.

D. There it rests to be perfected by exterior interior impressions.

ER XV.

re in thy talent in the man ! What power see that happy children, home by those rites, living altar of love ! d, a trinity in One. in One :—spermatozo

R XVI.

S FORM OF THEOLO
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then constitutes the principle of innate thought, whole.

at the psychological moment of procréation general sensation we experience in every part body is constituted by the progress of millions these microbes' actions from the globules in our towards the ovula, their aim ; where, effectively, present themselves by millions. It is presumable one or more of the perfected microbes is taken off blobule, and, containing the general principles of system, go towards the ovula, where, still another son takes place, and one of the million or more, chosen for the reproduction of man.

Our contention is that such is the case in amongst larger spheres of the Heavens.

And that Christ was one image of God chosen amongst millions on earth to become the son of God, being the son of man. The *How* is here explained

ATIVELY. Though the globule of man may yet be found perfect as an image of earth and its spermatozoid or such globule is nearer to be, the same, as an image of man, yet, considering man has not thoroughly developed the science of

be better defined when that science is perfected

its effects known. The most difficult chasms to overcome are those constituted by the considerations of proportions between man's image-microbe with its globule, as compared

man and his globe.

And the other chasm is that between man with

living on a globe, but, having the three principles of organized life, viz.: microbe—man—God (whilst man but two: microbe—man) can then be self-contained and infinite.

M. God possesses thereby the infinite power, necessarily of immediate knowledge to man, consisting that we have much to know of God's interior and Spirit before we engage in further researches.

N. However, to exemplify God's infinity, an allegory may be indulged in, that taken from art. Much the artist is able to accomplish in masterpieces with three basic principles of color, that another can imagine with only two.

O. So may God, on an infinite scale, accomplish with the three principles of organised life:—spermatozoid—man—God, that we cannot understand should not even endeavor to understand with but principles of life:—spermatozoid-man.

P. We believe that the field of thought is already more than sufficient to the mind of man, for him to engage in any other horizon which is beyond our power to appreciate in our present state of life within God.

Q. To demonstrate fully, and comprehensively, the new laws based on old facts of universal harmony herein delineated in unity, an immense statue of man's head composed of all the elements of earth, and proportions set from the size of man's most microscopic cell enlarged to a size sufficiently spacious to contain all facts relative to it and for the prospective student to enter in and study, should be constructed. This would thus constitute a gorgeous and thorough universal monument of education, erected to the glory of

the three principles of God and to the benefit of man ; for all time and all
an—God (whilst man) ; for truth.

n then be self-contained. In opening this paragraph, the author takes an infinite pleasure in conceiving the effect of such a
the infinite power, the upon humanity, even before its erection is
vledge to man, considered.

ow of God's interior fact, if ever pride has existed in nations, there is
further researches. are it should materialise and glorify, in its realiza-

God's infinity, an allen
ken from art. Much The reader can see here that, as we have contended,
in masterpieces with every science and every possible human conception
or, that another ca art may well find its place in this conception. But,
over, and above that, The Unity of Religion, of

finitive scale, accom scientific purpose and humanity will be feasible if not
ganised life :—sperm red. In the first consideration it will be under-
cannot understand stood that artists and scientists will be the most apt to
understand with but side over the practical execution of it. In fact, they
oid-man. be as indispensable as are the rulers of nations to
d of thought is alre
mind of man, for him
ich is beyond our po
ite of life within God
d comprehensively, th
of universal harmony
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man's most microscop
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rgeous and thorough
on, erected to the glo

y. And, as we know the international and humanitarian position of scientists and artists, and those of inventors of genius, towards universal peace and the Higher
cal for humanity, the result is obvious, and annihilates the possibility of doubt on the issue. The valley
vision is the seat of it !

Now, as for the matter of its subsequent effect upon
manity, it can be summed up in this whole :—Man
being conscious of his dignity, assured of his God, and
deep in the knowledge of his attributes, dignity, rights

and duties ; universal love will begin on the altar of home,—woman, and end on the altar of final adoration to God—Heaven. Then the Millennium ! For man will know from this all important moment that.

CHAPTER XVII.

R. AS THERE IS IN MAN THE UNITY OF THE SOUL COMMANDING OVER ALL THE GLOBULA PLANETS OF HIS BLOOD AND THEIR WORLDS OF BEINGS TO HIS IMAGE, SO IS GOD THE UNITY—WITH A TRINITY OF LIFE, ALL POWERFUL OVER THE GLOBES OF THE UNIVERSE, THE BLOOD OF THE SUPREME BEING.

CHAPTER XVIII.

S. Man is divided bodily by woman taken out of him : God's duality *apparent* is Absolute Spirit,—Light, and absolute Body-matter, self contained. The absolute whole, or entity, is so by the Law of laws,—Universal Harmony. The material image of man's yet material spirit, would be re-united in the man entity and be, both in one, immortal if man possessed absolute purity of Spirit and the absolute matter. He possesses neither.

In vital example :—The purer man's spirit, the longer he lives, because the nearer to absolute spirit immortal. Science bears proof of that :

T. Death is the retirement for purification, body and soul ; the body returns to the godly material life of God's blood and the spirit to the Godly Spirit whence it sprung. But it is our belief that man could spiritualise matter indefinitely or perhaps materialise the spirit by the thorough knowledge or thorough ignorance of the

science of harmony; and, if he spiritualises, his affinity towards the spirit of God and immortality is increased; if he materialises, his affinity towards materialisation increases, and it may be said that as God is contained within himself the material spirit of man will not have same directness towards Heaven as the spiritual one would, and it would rather attach to all or most material spheres in its powers of accession or degradation.

U. Now God is infinite to us even in His possible exterior (of whole body, somewhat similarly to what infinitude we possess towards our own image-microbe), because, outside of God, there can be beings equal to us who may constitute infinity, the same as we, to our microbes, because we have microbes equal to them on our exterior. However, man is not even materially limited by the form of his visible body, for science discovers every day, how his fluids, (yet material) extend indefinitely. It can be so with God.

V. The globule receives its food from the earth, meteor-like (microscopically), and thus it grows, the same as does the earth, by meteors.

W. All globules perfected are inhabited within us (at least when the body of man will be perfect, which it rarely is): all perfected globes in God are inhabited.

X. God has written His (until now unknown) laws within us, living laws which have been transmitted from generation to generation within us where they are retained by our muscles until the time has come for their release, when the muscles relax, and hence inspiration. The martyrs' theory of bodily pain and emaciation bears proof of this as having for a result the marvelous inspirations they bore to the world; inspirations

secreted within them since the beginning, yet calculated for actuality by God ! Muscular development keeps your intellect in matter darkness. The book freezes your souls. Genius is from the word within and without.

Y. Truth is in harmony. Love is in true life. Immortality is in spiritualising adoration ; proof : those who spiritualise themselves produce immortal things, those who materialise die, hence God favors the spiritual in man ; or, if death is no more, say degradation of the body downwards, whilst the spirit rises upwards towards God's Brain—Heaven, by its spiritualising faithfulness.

CHAPTER XIX.

Z. Faith is in the permanency of research to possess knowledge, and this is knowledge expressed, but not impressed, for if the reader is to be thoroughly benefited by what this knowledge can produce on his whole perfectibility, the course of both, thought and labor is to be gone through, in the future Universal Statue, or through the hard trials of life as they come, and which have been the share of the author in a thousand and one different forms.

CHAPTER XX.

Æ. Religion was the instinctive expression of man towards God, it is most sacred, but its altar is wood.

Œ. Rites are the first expression of man's instinct towards Law, the power of God. Glory to them who conceived same.

CHAPTER XXI.

Now, men !

Do your duty of virtue, progress and purity towards your image-microbe, and help others to do so ; life will give you justice.

Be just towards your microbe-image's development and purpose ; life will give you glory.

Let perfect science enlighten you towards their ultimate perfection ; life will give you immortality. And all that justification is in life, for God gave you a life of justice from the beginning.

This bears proof that GOD IS THE ALPHA AND OMEGA of the infinite, the Essence of Universal Harmony.

The Word.

ALBERT RATEL DEROSTAING.

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